

have had time to apprehend the situation. So
 fear Is the accompaniment of a movement to run
 away; hatred, of a movement to kill. Fortunately
 for the regularity of our lives, the development of
 these instinctive movements beyond a rudiment-
 ary stage is liable to a triple check or inhibition.
 Reason may intervene to strengthen an opposing
 instinct; we may refrain from striking because
 we fear our antagonist as well as hate him.
 Habit may intervene : we do not run because we
 are disciplined to stand firm. And, thirdly, we
 may consciously control ourselves, or "pull
 ourselves together": we do not run because we make
 up our minds not to do so. The conscious, or
 deliberate, control of an instinctive impulse takes
 time to develop itself, and is a strain upon our
 capacity. But by habit we may reinforce a
 virtuous instinct which will assist us in over-
 powering one that is vicious. It is that habit
 that preserves our lives from the frivolity and in-
 decency of the brutes.
 It appears, then, that we should believe that
 action precedes emotion, that we feel because we
 are moved, and do not move because we feel.
 An instinctive impulse is an impulse to action
 and, however strictly inhibited, produces some
 movement, be it nothing more than a slight
 trembling of the muscles or a quickening of the
 motion of the heart or lungs. The movement
 is generally too slight to be apprehended, and

hence we commonly style our impulses
by the names of the emotions which
accompany them :
the impulse to fondle is called
"kindness." the
generative impulse "lust." The
strength of an
emotion may be increased by
uninhibited move-
ment : when a crowd begins to run
fear grows
into panic. It follows, then, that we
can control
our emotions by controlling our
actions. Are